



# Handbook of Consciousness

## Vijnana Bhairava Meditations

*Easy. Practical.  
Fun.*

by  
Jnani Christian Karl

**Handbook Of Consciousness**

**Vijnana Bharaiva Meditations**

**For Everyday Use**

**Easy. Practical. Fun.**

**By Jnani Christian Karl**

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*To all who love to experience the bliss of meditation.*

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## **Foreword**

The Vijana Bhairava Tantra is a wonderful spiritual book containing over one hundred stanzas describing various meditation techniques. These techniques are designed to allow the interested spiritual seeker to experience the truth about the highest Self for himself/herself.

Some of the techniques are repetitions and others are not very practical in today's age. Therefore, in this book, 'Handbook of Consciousness,' I have selected around seventy of those techniques that are unique and that can be practiced easily in today's world with great results.

I want everyone in this world to have the direct experience of the conscious Self; because that is the highest experience we as humans are capable of. We often get lost in our search for fulfillment and end up chasing tasteless cardboard. The bliss that is contained in the experience of the conscious Self is sweet like honey. It is enticing. It is captivating our hearts and minds forever. Therefore, we should have tools at our disposal that help us bring this bliss into our daily lives.

These meditations will do just that. Practice one or practice all of them. You will get the blissful experience of the conscious Self.

The highest knowledge of the Self is only truly attained when you experience it for yourself.

## **Part One: The Meditations**

### **1. Meditate on the still space between the in-breath and the out-breath.**

When you pay close attention to your breath, you can see that it swings back and forth between two still moments.

There is a still moment when the breath stops after the in-breath, and there is another still moment after the out-breath stops. Your thoughts and your breath are closely correlated. When your breath slows down, so do your thoughts, and vice versa.

Without straining, focus your attention on these still moments that naturally arise. Simply listen to them, be gently aware of them. See that your breath merges into nothingness, and that it arises out of nothingness.

When your breath ends, you will find yourself in a state of nothingness. But this is not an empty nothingness. In fact, this nothingness is full of knowing, full of awareness, full of your being.

Listen to this nothingness, rest comfortably in it and realize your innate perfection as a conscious being.

## **2. Focus your attention between the eyebrows.**

Concentrate, without strain, on the space between the eyebrows. Some people concentrate on the tip of the nose. When you concentrate like this, all your attention is directed toward one point in a stream-like fashion.

Other thoughts are gently pushed aside and mind energy flows only in one direction, toward the center. This is similar to a focusing lens, where light energy is concentrated in one point. This focusing brings about a natural stilling of the mind energy.

In the center point, there is no more experience of duality, there is only oneness. The experiencer and the experience have merged in the experienced.

This state of non-duality cannot be adequately described. It can only be experienced. When this experience happens, duality vanishes together with your sense of a separate self. You will find yourself in the pure and blissful state of the "I am."



### **3. Look at a blank wall or other blank surface.**

Looking at a blank surface evokes a feeling of expanse. There is nothing to hold on to for your mind anymore and as a result, you feel free from limitations. In this freedom you are open to all possibilities.

After a while of experiencing this freedom some fear may begin to creep into your mind. Fear caused by a feeling that you are about to lose your sense of identity. In this emptiness, where your mind also becomes empty, there is very little substance for your ego-sense to find any validation. As a result, you may begin to feel lost.

You may ask, "Why am I doing this? What is the point in this? I want to get back to something I am familiar with."

In the familiar is not where you can find freedom from the already established mind. My teacher said that "a person with mind wants everything. A person without mind desires nothing."

When looking at a blank surface, your mind becomes quiet and still. Only in this stillness can you be truly content, truly alert, truly blissful, and truly inside your own sense of being.

#### **4. Meditate on all-encompassing space.**

Space is all around you, but most of the time you probably do not pay much attention to it. Usually you are only aware of the objects that fill this space, such as houses, cars, people, chairs, and even your own body.

Begin this meditation with your nearest surroundings, with the things that are close to you. Look around you and realize that all objects are simply floating in space. In this way, they begin to lose their heaviness and appear to become as light as a feather.

Meditate on this lightness, this sense of expansiveness. Be as light as a feather, floating in or moving through eternal space.

Sense the space that surrounds the earth, and sense the earth floating in this all-encompassing space. You can go even further and sense the infinite space of the universe in which infinite galaxies are floating.

Make certain that you do not exclude yourself from this universe. Your body is one of the objects that are surrounded outside and are penetrated inside by all encompassing space. Your body is like an empty pitcher that is filled with space and is surrounded on all sides by the same space, as well.

## **5. Meditate on all-encompassing emptiness.**

There is a wonderful expression in Buddhism, “The realization of the emptiness of inherent existence.” This is the highest realization in a particular school of Buddhism.

When you keep asking the question “Who am I?” you will, eventually, be brought to a place of all-encompassing emptiness.

It is not that your life is empty and has no meaning, but that a separate “you” does not exist. This non-existence is the same as emptiness. You may begin by asking, “Who am I?” but you may end up asking, “Where am I?” because you will completely lose track of yourself.

You will lose yourself in the vastness of existence itself. Questions of God, the world, and Self will become so completely irrelevant to your sense of being that you wonder what you found important in them before.

In this complete nothingness, there you will find the deepest wonder of it all: a sense of existing, of being, of pure knowing. This is the conscious experience. In this conscious experience there is no room for another, no room for objects, no room for thoughts and feelings. All you find here is timeless bliss.

## **6. Close all openings of your head (7) and meditate on stillness.**

Since this closing of all openings of the head can only be done for a very short time—for as long as you can hold your breath inside or keep the breath outside—this Meditation technique should be taken in the sense that you energetically close yourself off from your sense organs.

The technique, therefore, is to meditate on stillness. Stillness surrounds you at all times and all places. It is because of this underlying stillness that you perceive the sounds that are superimposed upon it.

In the same way, as waves depend on the depth of the ocean for their existence, so sounds depend on stillness for their existence.

Meditate on the stillness that is underlying all sounds. Begin with perceiving the stillness between two sounds, and then find it underneath the sound itself. This stillness is nothing other than awareness. Awareness is always still. Awareness is the silent perceiver. This perceiver is the base from which all is measured.

This Awareness is the witness behind it all.

## **7. Close your ears and listen to your own internal sound.**

The internal sounds of your body are diverse. There is your heartbeat. There is the sound of air entering and exiting your lungs through your nose. You may even hear your body's joints creaking when you move slightly. Your stomach could be gurgling or you could hear yourself swallow. All these are internal sounds that occur inside your body.

The internal sound of this meditation, however, is the sound that seems to come from your ears and that sounds somewhat like the buzzing of bees. Concentrate fully on it. You will feel very comfortable listening to it. You will experience bliss and expansion in this sound.

This is a very good meditation. It keeps your attention in the head, where you will experience the true bliss of life. The head is the seat of the brain and the seat of the conscious experience. The more you can concentrate in the brain, the more blissful your experience of life will become.

## **8. Meditate on the sound OM, and let it take you to the expanded state.**

The sound OM is the background sound of the universe. It is the self-existent sound. It is the sound you hear when you listen deep within yourself.

Whenever you are meditating, make certain that there is no meditator, or at least reduce your active participation in the Meditation to a bare minimum. Have the intention to meditate, and then go through the process of Meditation without constantly telling yourself “I am meditating. I am experiencing bliss. I am having getting the hang of it,” etc.

Experience the expanded state; that is the goal of your Meditation, not the repetition of the sound OM, nor the pride you feel over your accomplishments.

Enjoy the expanded state; swim in it. Make this state your own. In this expanded state, there are no boundaries and no others. Here you are all by yourself, in the conscious Self. This is your home in quiet consciousness.

The true Self is where all others end, where there is only one. Here all differences merge and only bliss remains. The Highest reveals itself to you as you.

## **9. Pay close attention to the space where sounds emerge and disappear. This is the Non-State.**

Find a naturally occurring sound that arises and subsides on its own, such as the sound of the waves hitting the shore, or the sound of wind brushing through trees, and so on. Any sound that comes and goes repeatedly is useful. Let yourself get carried away by its rhythm.

Pay special attention to the place where the sound disappears. Feel the emptiness that is the result of the disappearance of the sound. Feel the lack of activity in your mind. Feel how deeply attached you are to this sound; and now that it is gone, you are at a loss as to your sense of being.

See how glad you are that the sound is emerging once again so that you can have your sense of Self back. See how distraught you are when the sound leaves you stranded in nothingness.

What are you going to do in the darkness of nothingness, with your sound gone? How are you in the absence of the sound? Fear sets in when you lose your sense of self. Do not be afraid of the darkness of nothingness. This space of nothingness swallows up all your attachments, all your weaknesses, all your crutches, and all your false identifications. It leaves you liberated from them; it sets you free.

**10. Go through the letters of the alphabet one by one. Meditate on the sound of each letter individually. Focus your attention where sounds merge and where they emerge. (The letters mentioned here are the letters of the Sanskrit (old Indian) alphabet).**

There is no reason why you should not be using the letters of your own alphabet. Sounds are sounds, and the stillness between these sounds is the same stillness as that between the Sanskrit sounds. Every sound begins and ends in silence.

Let the sounds of the letters carry you to finer and finer sound levels until you arrive at the place where there is nothing left but pure awareness itself. You have come to the end of the sound; therefore, this is not an awareness “of” anything anymore. There is no more person who is aware of anything, and there is no longer anything to be aware of. It is a state of awareness, of limitless awareness.

Do not attempt to make this silence into another state, such as the state of nothingness. No, do not emphasize the absence of sound. Focus on the presence of pure and blissful awareness. This is the goal of your Meditation.



**11. Meditate on your form as being filled with blissful light radiating in all directions simultaneously.**

Allow this blissful light to fill you completely and allow it to burn away any sense of imperfection that exists within you. After this blissful light has reached into every corner of your being, and after every corner of your mind has been fully enlightened, then allow this blissful light to radiate outward, filling all of existence with its uplifting force.

Be like the sun that constantly radiates light and warmth for the benefit of others. But also be as cool as the moon when confronting obstacles to your radiating influence.

When you really pay attention, you will see that your own radiation reflects back at you in the same measure as you have sent it out. As it is said, “what you sow, that you shall reap.”

Also, allow for others to bring light into your life when you need it. No one, however enlightened he or she may be, has all the light in the world. It is said that the wise learn from everybody, while the fools learn from no one.

**12. Meditate on the timeless moment in the moment. Maintain this timeless experience forever.**

Now is the timeless moment. Never let go of it. Happiness does not await you just around the corner, or at some other time or place. Happiness awaits you only in the now.

When you stop projecting and worrying, then your mind relaxes. And you are able to be fully aware of the magnificence of the moment. Life is truly glorious.

The desiring mind, the restless mind, and the unsatisfied mind can put up a veil that prevents you from seeing the splendor of life.

You are alive and you know it! That conscious knowing is the crowning experience of life. You experience it only in the moment. When you experience it, use your subtle will to remain in this state. This is true Meditation. This is extended Meditation.

Meditation may seek you out, sometimes at unexpected moments. When it happens, you should follow this urge and go deeply within yourself.

The timeless moment is not “just around the corner,” to be attained after years and years of intense Meditation. No, it is ever present at all places and all times. The timeless moment is always here.

### **13. Meditate on space filling you completely.**

Space can only fill you completely when all hardened blockages in your being have been dissolved in this all-permeating space.

While practicing this Meditation, observe where there are these crystallized blocks in your mind and allow the space to penetrate them fully. Simply let all these blocks dissolve, whatever they may be. Unfasten yourself from them.

They may be an old hurt feeling, or an attachment to a cherished desire, or a hardened belief, or even the fixated notion you have about who you should be as a person.

This permeating space is the great equalizer. Meditating on it will bring about evenness in your perception of life. It will help you gain balance in your way of thinking. It will make you realize that all that exists, exists on equal footing. There is no high or low, there is only all-equalizing space.

Where there is no more “high and low,” there can only be sameness. This sameness is the bliss of the conscious Self. We humans have been given life’s greatest treasure. We can experience this bliss in the fullest measure possible.

**14. Meditate on the finer and finer forms of the objects around you. Meditate on the fact that all objects and you are made of the same substance.**

The instruction here directs you to meditate on the finer and finer forms of the objects around you until you reach that level where you realize that the finest substance contained in the objects is also the finest substance contained within you.

This can be achieved in several ways. One way is to use modern physics and look at the objects around you in terms of being constructed out of atomic and subatomic particles. Your body also contains these same particles. In this sense, you (if you identify with your body) and the objects around you are made from the same substance.

Another way to approach this Meditation is to realize that both the perception of external objects and the perception of yourself only appear in your awareness. This awareness is one.

Whatever appears in this awareness is of equal importance to life itself. It is the judging mind only that creates differences based on preferences, on likes and dislikes.

You must learn to go beyond these likes and dislikes in your life. As long as you are caught up in them, the grass will always be greener over there. Your desire to be better than someone else will not leave you, and you will continue to look for happiness in the outer things of this world.

## **15. Meditate on God who pervades this entire creation.**

A God who pervades this entire creation cannot be a God with a body and mind. A God who pervades this entire creation is a feeling that arises in your mind.

The Meditation is that God created this universe out of his or her own being. In the same way as various ornaments are made from the same gold, so God became all the different parts of this universe, including you.

God did not have the luxury to go to a number of stores to purchase all the things necessary to make this world. He or she had to become the earth, the water, the wind, the flowers, the stars, and everything else in existence.

If that is the case, then you and I are truly made in the image of God. Everything in this world is made in the image of God. All there is, is God. With this realization, how can one person envy another? How can one person attempt to injure another? How can you feel superior or inferior to another, however down-trodden or exalted he or she may be in this world? God is in all, because God has become all.

What other Meditation do you really need to bring about in you the highest realization possible? You are God, and all this is also God.

**16. Meditate on the sensation that you are the jar that contains the entire universe.**

Whatever is in existence becomes alive only in your awareness. Nothing can exist outside of your awareness. You are the jar that contains this entire universe. The universe is only as large as you know it to be. Nothing exists that is outside of your field of knowing.

When the Meditation was written, hundreds of years ago, people's awareness of the world was much more limited than it is today.

Our universe is much larger than it was, at least in people's minds, some time ago. Does this Meditation lead to a different outcome than it did then, now that our knowledge of the universe is different?

No, it does not. Because whatever is the entirety is always the entirety, whether it is large or small.

The point of the Meditation is to get a global sensation of containing the entire universe within your own being. In a way, you incorporate whatever is in existence into your being. There is a drawer for everything inside your mind, whether important or unimportant, and whether you like it or not. The universe exists within the space of your being.

**17. Meditate in a place where you feel the infinity of space. Meditate on this infinite space.**

This place could be the shore of the ocean, the top of a high mountain, the vast openness under the night sky, and so on. These are examples of places where you can feel the infinity of space. You may also feel it in your meditation space in your own home.

Once you sense this infinity—wherever and whenever this may occur—continue to meditate on it until it fills you completely. Continue to meditate until the “you” dissolves that you believed you were. Allow yourself to dissolve and become one with the All.

**18. Meditate on the empty space that is created when you move your attention from one object to another.**

When you shift your attention from one object to another, there is a short moment when you have released the one object and the other object has not yet crystallized in your mind. That is the moment of empty space.

Even if you have seen these objects for the hundredth time, this is a new time. And the anticipation of the perception of the second object is just as great as when you saw it for the first time.

The easiest way to practice this Meditation is to look at one object attentively, and then look at another object that is a short distance from it. There is a short span of time when the first object has dissolved and the second object is not yet fully established in your mind. There is a feeling of emptiness, of anticipation. That is the moment of creation, the moment of new possibilities, the moment of newness, and the moment of wonder.



**19. Just when you feel the need to act, stop! Meditate on the sensation of expectation; meditate on the sensation of intense waiting.**

This Meditation is excellent in helping you overcome your sense of individual doer-ship.

One of the forces that hold you imprisoned in this world is the notion that you, personally, are the doer. This is, of course, incorrect. You are only using the talents that nature gave you for survival, in a framework that nature also provides.

When the notion arises in your mind that, “I have to do such and such,” then train yourself to immediately stop and do nothing at all. Realize that your need to act really only comes from the need of your Ego for survival. When you stop acting, the Ego is out of a job. And you can begin to live in freedom. In this freedom, there is the notion of waiting—of waiting without waiting for something in particular. You find yourself in an emotional wasteland where there is nothing for you to hold on to anymore.

In this state of waiting, there is the experience of the bliss of the conscious Self. Here you have a direct sense of the praiseworthiness of life, of the sacredness of life. Meditate on this sense of holiness, and meditate with a sense of holiness.

## **20. Meditate on the notion that your form and the form of the universe are identical.**

This Meditation brings about the realization that you are the universe, and the universe is you. Meditate on this sense of oneness. Feel completely responsible for all that occurs in this universe. Whatever is going on in life is happening to you and in you. If there is pain anywhere in this universe, this pain happens only to you and in you. If there is joy anywhere in this universe, this joy happens only to you and in you.

All the expressions of life live out their existences in you. Nothing exists that is outside of your form. You are the eternal form; you are the form that exists in the timeless moment of now, containing everything.

## **21. Meditate on the still space between in-breath and out-breath. Bliss follows.**

The mind that finds itself in a place of non-activity, such as the still space between the in-breath and the out-breath, feels naturally expanded and without limits. This limitlessness is experienced in the subtle body/mind system as bliss. This bliss is the payoff that results from your practice of Meditation.

This bliss is what you are looking for when attempting to attain liberation and enlightenment. When you experience causeless bliss, remain in it. Bathe in it. Swim in it, and enjoy it fully.

In the absence of the limiting and censoring mind, you are free to deeply delve into this bliss and make it your permanent home.

**22. Meditate on the sensation that your body (flesh, bones, blood) is saturated with the essence of the universe, which is bliss.**

Whenever you touch anything with your body's sense organs, be aware of the experience of bliss that comes along with these sensations.

Whatever the sense of sight brings to your attention comes to you through the blissful eyes and is experienced in the blissful brain.

The same is true with the other sense organs as well. You experience nothing but bliss all the time when you focus on the subtle vibrations entering your body/mind system through your eyes, nose, tongue, ears, and skin.

### **23. Meditate on the sensation of bliss when your senses bring something astonishing to your attention.**

Seeing an exquisite sunset evokes the feeling of bliss in you. Meditate on this bliss.

Hearing a wonderful story fills you with joy. Meditate on this joy.

Touching some astonishing new material brings wonderment to your mind. Meditate on this wonderment.

Smelling a fantastic new perfume can make you delirious with joy. Meditate on this joy.

Tasting the finest foods can make you experience bliss. Meditate on this bliss.

Ultimately, whatever you see, hear, touch, taste, or smell, will be astonishing to you. You will live in a state of complete wonderment all the time.

Whether you see the sun or a blade of grass, there will be no more difference in your sense of glory concerning both. All will be magnificent once your eyes are open to the true nature of life.

## **24. Meditate on the sensation of bliss when you experience the bliss of orgasm.**

The bliss of orgasm is the highest physical experience possible. Nature designed it that way to ensure the continuation of the various species on earth.

However, the cause of your feelings of bliss is of no real importance. What is important is the feeling of bliss itself.

Meditate on this bliss until it fills you completely from head to toe. Forget about the activity that brought on this feeling of bliss.

Remain in the bliss only. This bliss is the bliss of the conscious Self.

## **25. Meditate on the joy you experience during any of your daily activities.**

The only reason why you are acting is to experience joy. There is no other reason. When you find yourself acting without enjoyment, then stop what you are doing and reconnect with the joy of the activity.

Oftentimes the activities in life that first bring us joy become the profession we ultimately choose. After some time spent in this profession, we fall into a certain routine and the joy we used to experience dries up. However, this does not need to happen. Reconnect with the joy and allow it to fill you from head to toe, once again.

## **26. Meditate on the memory of a joyful experience.**

The memory of a joyful experience brings as much joy to you as a present joyful experience. In fact, there is no such thing as a past joyful experience. Whatever is going on in your mind at this very moment is always a present thought or a present emotion, whether you are thinking about the past or the future.

So, whatever it takes to produce feelings of joy in your mind, meditate on this joy until it fills you completely. This joy is the joy of life. It is the joy of your inner Self.



## **27. Meditate on the memory of a truly blissful experience.**

You may not realize this, but every moment of your life is a blissful moment. Whether you tie your shoelaces, or bake a pie, or drive a car, or make love, or do whatever. All experiences rest on the solid bedrock of bliss. Bliss is the most subtle sensation that your body/mind is capable of experiencing.

This bliss is deep beneath the conceptual and thinking mind. This bliss is connected with a fundamental sense of being, of existing.

This bliss is an inseparable part of you. The Vedic scriptures describe the experience of the Self as “existence, consciousness, and bliss.”

## **28. Meditate on the joy of meeting a long-lost dear one.**

This seems to be a Meditation on something very specific—namely the meeting of a long-lost dear person. This does not happen very often.

However, you can also meditate on the joy of finding a valued object that you thought had been lost for good, such as a car key or a piece of jewelry. Again, it does not matter what the nature of this object is. What matters is the degree and purity of your experience of joy.

The Taittiriya Upanishad states that joy is Brahman or God. You experience joy when you are in the presence of a compatible other. You experience bliss when you are all by yourself as the conscious Self.

## **29. Meditate on the joy of experiencing pleasurable foods and drinks.**

As you can see, even everyday activities such as eating and drinking can be used as an inspiration for your Meditations.

Wherever you find joy, even in the seemingly most mundane actions such as eating and drinking, you can filter out this joy. You can use it as the driving force behind your Meditations.

Joy is utterly pure. Joy is the stuff that lifts you out of any depression or sense of unhappiness you may have at the moment. Joy is liberating. Joy is a true gift from heaven. However, do not use this Meditation to justify indulging in eating and drinking. You must not become dependent on any external influence for your inner happiness and joy.

Find a spark of joy in this world. Blow up this spark until it fills you from head to toe. Use this Meditation to uncover the ocean of joy and bliss inside your own being.

### **30. Meditate on the joy of listening to pleasurable music.**

What is pleasurable music to your ear may not be pleasurable music to another's ear. Find your own pleasurable music, regardless of others' opinions.

Listen to this music and feel the joy that it holds for you. Enjoy it with the fullness of your being. Dwell in this joy. Revel in it. Let it fill your being completely. Nothing but good comes from experiencing this pure joy.

Avoid the swelling Ego that may come with the experience of great joy. Be humble in this joy. Humility must accompany all truly deep, spiritual experiences. Without humility, spirituality is completely wasted.

So, be humble in this joy. Listen to your music and let the joy carry you to the highest crest of inner bliss.

### **31. Meditate on the joy of any kind of pleasurable experience.**

The feeling of joy is an experience of expansion, both in your mind and in your body. There is a certain lightness associated with joy, a lifting of heaviness or darkness.

However, do not attempt to avoid non-pleasurable experiences while only seeking out pleasurable ones. Always remember that you are not the cause but only the experiencer of pleasurable and non-pleasurable experiences. Life itself produces both kinds out of a need of the moment.

You, like all else in existence, are an instrument of life. You do as life wants you to. Never put yourself above life in your attempts to find happiness and joy. You are a part of life. In you, the faculty of consciousness has been developed to the highest degree possible. Consider this faculty a gift of life.

Experience joy with fullness, but don't get too attached to the particular action that brought it to you. As it is written in the Bhagavad Gita, renounce the fruit of all actions and thereby live in freedom from all actions. Pure joy is the freedom of liberation.

### **32. Meditate on the state that occurs when you are on the threshold between the waking and sleeping states.**

Again, this is a Meditation of an in-between state of the conscious mind. It is a state that you experience in the moment. You cannot meditate “on” this state as if it were something separate from you. You experience this in-between state when you focus your attention on it.

The best way to experience this state fully is when you are tired, and your body desires to fall asleep. But you, through your will, prevent it from doing so.

At those moments, you straddle the experience of sleeping and the experience of waking. This combined experience of both sleeping and waking shows you that you have the conscious willpower to keep your awareness suspended in this in-between state.

This state has qualities of both, the waking state and the sleeping state. In this state, you experience the freedom from both states.

This experience will make you aware of the fact that you, as a conscious entity, have powers beyond your body's needs and desires.

### **33. Meditate on the state that emerges when you are seated in a relaxed upright and balanced position.**

When you sit in an upright and balanced position, your body is in a state of aware harmony. This position takes away any need of the body to look for another position where it can experience a greater state of aware harmony.

When needs are no longer present, stillness of mind sets in, quite naturally. This balanced state allows your subtlest level of mind to come to the forefront as the witness of your overall body/mind tool.

Where there are no more needs, there is satisfaction. Allow this sense of satisfaction, peace, harmony, and stillness of mind to saturate your being fully. Witness this serene state with your subtle mind in a completely non-active way.

This subtle witness is the most subtle part of you, your soul, your conscious Self, and your innermost level of aware Being.

### **34. Look without blinking at an object for a long time.**

Lower your eyelids somewhat so that you are able to maintain eye contact with the object indefinitely, not just for a long time. You can look at any object for as long as you will it, even against some uncomfortable body feelings that may arise. When you are attached to something, you begin to identify with it. Become aware of your state of attachment to the process and let this attachment dissolve in your awareness. This will bring you to a state of complete freedom and peace.

All your Meditations should be done in a spirit of indefiniteness and eternity. Never meditate for a fixed amount of time because you cannot know when the moment of enlightenment occurs. Therefore, always meditate until the moment of enlightenment comes to you, or meditate until your life's circumstances ask for your attention elsewhere.

Enlightenment brings with it complete clarity about who you are. The answer to the question "Who am I?" is the goal of all your Meditations.

You do not look for personal power or achievements in or through Meditation. You are looking for a deeper sense of self. Ultimately, you will realize that you are the conscious Self that is independent of all material objects, thoughts, emotions, accomplishments, and so on.

You are an unattached and free conscious being, living within but also beyond this material world. You have one foot on the earth and the other one in Heaven.



### **35. Laying on your back, completely unmoving, be the witness of your thoughts.**

This is a great Meditation to practice when going to sleep. This will help you dissolve the attachments you have formed throughout the day.

You are completely withdrawing your sense of active involvement with your body and mind. Let the body do its own thing and let the mind do its own thing. Do not get involved in the myriad of sensations and desires that the body and mind bring to your attention.

As soon as you find yourself drawn into the world of body and mind, break the connection again and become an uninvolved witness to their activities. Some of these activities may be pleasant and interesting (likes); others may be unpleasant and disturbing (dislikes).

Whatever they are, you remain the witness. Remain uninvolved, but subtly curious and observing. Do not push anything aside nor draw anything closer; do not hope for anything and do not be resentful toward anything.

If hope or resentment arises, observe these feelings also in an unattached, uninvolved way. Do not get drawn into the games of your body and mind.

**36. When you experience obstacles to your Meditation, realize that the obstacle is also a part of your Meditation.**

Whatever appears in your awareness must be acknowledged by you with a sense of gratitude. All these appearances are gifts. You did not cause them to appear. They come and go on their own accord. They came into existence by factors beyond your control.

Some of these obstacles are external, such as sounds or smells. Some are internal, such as feelings, memories or body sensations.

None of these appearances subtract from your experience of the conscious Self. You are aware of them; therefore you are their uninvolved witness. You are beyond these obstacles in a state of homogenous blissful awareness. You are always in the Sat-Chit-Ananda state. (Sat = Being; Chit = Consciousness; Ananda = Bliss)

Identification with any other state than this highest state is limiting to your nature. The notion/concept of “obstacles” causes you to lose your state of freedom. No “obstacle” is worth losing your freedom over. Use your subtle will to remain in Sat-Chit-Ananda, always.

**37. Through discrimination, realize that “you” do not exist. “Your” body does not exist. The “world” does not exist. What exists is non-dual emptiness.**

There are three parts to this Meditation: (a) realize that “you” do not exist, (b) realize that “your” body does not exist, (c) realize that the “world” does not exist.

**A) Realize that “you” do not exist.**

Try to find out where you begin and where you end. What makes up the “you?” Where exactly are your boundaries? You will come to the conclusion that either you are everything, or you are nothing.

In a certain philosophy there is the expression: “The realization of the emptiness of inherent existence.” This realization is explained with the help of an analogy: “Does a table truly exist in its own right?” A table is made up of a number of parts, which are legs and a top. Since these parts make up the table, it can be said that a “table” does not exist in its own right.

Every compound and complex structure depends on numerous parts for its existence. You are also a complex entity. You are a conscious being with a body and mind. You have biological tendencies, survival skills in the form of talents, and a genetic history that goes back many generations.

Ask yourself “who is the real you?” May the real “you” please stand up.

**B) Realize that “your” body does not exist.**

This Meditation does not attempt to convince you that your body does not exist, but that the body is not yours.

The sense of identification with the needs of the body leads to what is called the Ego. Since the body is very fragile, your efforts will be strongly geared toward protecting the body.

The stronger your identification with the body is, the stronger your Ego will be. And the harder you will take any change the body undergoes. Some of these changes are part of the natural aging process; others are caused by environmental, inherited, or circumstantial factors. Your body is a combined product of your biological parents, originating from a father's sperm and a mother's egg. There is no more to your body than this. There is really no "your" body. It is "a" body created by other bodies. Random information imbedded in cell structure causes your body to be what it is today.

Still, you may insist that this is "your" body. If you do, then attempt to find out who this "you" is. Ask the question "Who am I?" After you have found the answer to this question, you will no longer insist that this physical body is yours. All sense of personal ownership will have ceased.

### **C) Realize that the "world" does not exist.**

What is generally considered as the "world" is nothing other than a part of nature. In the same way what is called the "spiritual" is also a part of nature.

Where does the "world" begin? Where does it end? Where does the "spiritual" begin? Where does it end? To divide what exists into the "world" and into the "spiritual" is similar to dividing sugar into the physical substance and its flavor. How can this be done?

For someone who knows about sugar but has never tasted it, only the physical substance exists. However, to someone who has tasted it, there is more to it than the mere physical substance.

The same is the case with this existence. When you have tasted the spiritual in the "world," you will no longer consider it to be merely the "world." In a sense, the "world" has ceased to exist, and it has become the "Divine."

**38. When a desire enters your mind, ask yourself, “Am I this desire?” The answer will be “no.” Then revel in the state of emptiness that results.**

Identification with a desire results in a strengthening of your sense of individuality. When a desire arises in your mind, ask yourself what you are gaining by fulfilling this desire. Ask yourself if you are losing of yourself if you do not obtain the desired object. See if your sense of being depends on attaining this desire.

Ask yourself, “Who am I if I don’t fulfill this desire? Will the fulfillment of this desire make me complete? Will it make me perfect? Will it make me a better person? Will I be happier? Will I be more content?”

If you are not your desire, then who are you? You are the conscious witness of all thoughts, including all desires. In this witnessing state, you are free. This freedom is perfect.

If you are perfect in your witnessing state, why would you jeopardize that freedom by getting attached to desires? You know that there is no end to desires. The cycle of: a desire arises—the fulfillment of the desire—another desire arises—the fulfillment of that desire - continues until the body wears out in this pursuit.

Instead, realize that nothing can be added on to you, and nothing can be subtracted from you as the conscious being. You live in freedom, in contentment, in inner peace and bliss.

Let no one tell you that desires are “you.”

**39. When you desire to know something, ask yourself, “Will acquiring this knowledge make me complete?” The answer is “no.” Revel in the state of emptiness that will follow.**

It is an illusion to think that anything external to you, including knowledge, will make you more complete than you are already. What if it did? Then you could never be complete. There would always be something that is just beyond your reach, just around the corner, or just one more step away from you.

You cannot live like this—constantly expecting to be complete one day, to be happy one day, to be content one day. Happiness does not reside outside of you, because happiness is not outside this moment.

Don’t listen to the siren call of happiness that awaits you somewhere, sometime. This includes promises of heavenly bliss after your death. Find your own happiness while you are still here on earth. Don’t wait for anything, including knowledge, to fulfill you.

When you stop looking for happiness in others, outside yourself, in things, in achievements, and so on, then you come to a complete standstill. You just simply give up, and the energy you previously had expended will come/snap back to you.

This is a startling experience at first. It is a bit unsettling, but it will show you that you can be content by yourself, in your own company, and in completeness. In this way, you will find yourself, and you will see that you are a loveable person.

#### **40. See only consciousness in this world.**

Whatever you see is a reflection of your own way of being. The world is as you see it, and you see the world as you are. Your inner beauty is reflected in the outer beauty of this world. Your inner ugliness is reflected in the ugliness of this world.

You are a conscious being. You are the crown of creation. All of life is struggling to attain the fully conscious state you so freely enjoy.

All of life contains the spark of consciousness, and in you - the human being - this spark has flared up and produced a fully conscious being. See the sparks of consciousness all around, in other people, in animals, in plants, even in inert matter.

It is because of the efforts of the lower life forms that you are in the position of a fully conscious being today. Give thanks to all of life's efforts that have brought you to where you are at this moment. Learn to appreciate what life has done for you.

**41. Every time you experience strong feelings, withdraw from them and become their uninvolved blissful witness.**

This is an interesting Meditation, because it directs you to withdraw from all strong feelings, regardless whether they are negative or positive.

In this Meditation, no distinction is made between strong negative and strong positive feelings. So, even when you feel extremely happy, you are advised to withdraw from this feeling and become its uninvolved blissful witness.

You may say, "Is not the goal of Meditation to be happy, content, and at peace with the world? So, why push aside the happy feelings along with the unhappy ones?"

The reason is that whether you have happy or unhappy feelings, they both keep your mind imprisoned. Happy feelings make you desire more happy feelings. Unhappy feelings make you desire less unhappy feelings.

Both, happiness and unhappiness are emotional states that you must learn to give up and become their uninvolved witness.

It may be harder to give up the happy feelings than it is to give up the unhappy ones. But it must be done, if you truly want to find liberation in the Non-State, the blissful witnessing state beyond the fluctuating states of the mind.

Actually, the witnessing state is a state of pure awareness. It really should not be called the blissful state because bliss is an excited state of the primordial substance. Awareness itself simply is. There is no excitement in it. It is the witness. There is no sense of personality associated with it. There is no sense of knowing of one's own existence associated with it. In other words, there is no sense of consciousness associated with it. It is a quiet sense of being.

The moment consciousness comes into the picture, there is a sense of bliss, a sense of knowing about one's existence, a sense of



divinity, and a sense of divine providence.

## **42. See the whole universe as a mirage.**

A mirage is something that is superimposed on an underlying reality. For example, seeing water superimposed on the reality of a desert is a mirage. So, this Meditation asks you to see the universe as something that is superimposed on the underlying reality.

To achieve this perception, you must withdraw your attention from the universe. That's all you do. Simply withdraw it.

You may ask, "What do I then focus my attention on?" I would say, "Focus your attention on your sense of being alive." This sense of being alive is the underlying reality of your existence.

You are not found in the perceived universe. But you are found only in consciousness, in your sense of existence, and in your knowing of your existence.

This universe is highly interesting; there are many fascinating aspects about it. But it can never give you enough happiness, enough contentment, enough peace, or enough love.

To search for perfection in the outer world, so that finally you can be fulfilled, is like looking to quench your thirst in a mirage. It is impossible.

### **43. See yourself mirrored in all that exists.**

Have you ever had the feeling that the gently swaying branches of trees are waving to you? Have you ever felt that a particular piece of music or a piece of art really speaks to your innermost soul?

If you have had these and similar experiences of being impacted on a very personal level by some of the sights and sounds you are exposed to, then know that life is speaking directly to you.

It is said, "The world is as you see it." When you are open and let the world speak to you, then deeper aspects of your being are addressed and stimulated.

The innermost aspect of you is awareness. Some may say this aspect is consciousness, but to me it is awareness. This awareness is a natural function of the primordial substance.

When something strikes this primordial substance, it becomes conscious. This happens when something from the external world stimulates your sense organs. This stimulation vibrates all the way to the primordial substance and evokes a response from it, called consciousness. This experience of consciousness is your most personal nature. This is who you are, on the level of knowing about your existence.

Whatever you become aware of can only be you because you are the primordial substance in its active/energized state appearing as a human being.

**44. See the spark of consciousness in all beings, whether high or low.**

To see the spark of consciousness is only possible when you see no more high or low in other people—or in all beings for that matter. Primordial substance has taken on all these various bodies and forms that you perceive around you. There is awareness in all that exists.

In beings, this awareness has sparked itself into consciousness. There is only one consciousness, and that is the awareness of one's own existence. The more sophisticated the body organism, the clearer the experience of consciousness is—the sense of who you are.

Love arises when sameness is seen. Love is the ultimate result of all Meditations, the love of life. High and low are relative to each person. To a king, all are lower. To a beggar, all are higher. To the saint, all are divine.

**45. Clear your mind of all help to Meditation and experience the joy of freedom from these crutches.**

A crutch is anything that is entering your Meditation from outside of you. Only awareness is the closest to you. Be in this awareness. Be aware of all that enters and leaves your Meditation. This Meditation asks you to just simply be yourself, with no help or assistance from anyone and anything.

Be in the freedom of your own existence. Experience fully the joy that comes with just being. Do not even try to be in the moment. If you find yourself not being in the moment, enjoy this realization. Simply be who you are, whatever your circumstances in life, whatever your state of Meditation, or whatever your physical makeup.

Meditation will come to those who seek it. It is your intent to meditate that brings it to you, not crutches of any kind.

Experience the joy when something leaves your mind, and experience the joy when something enters your mind. Coming and going are natural phenomena. There is nothing unusual about them. Therefore, allow all, including your Meditation crutches, to dissolve in your open awareness. Enjoy the freedom that you will experience as a result of it.

**46. The creator and the created have the same qualities. You are not different from the creator. Therefore, you have a hand in everything. You are omnipresent.**

This is a very challenging Meditation to do because you are asked to take at least partial responsibility for everything that occurs in your world, from the very best to the very worst.

With today's information revolution, you can become aware of so many events in the world. And to take responsibility for all of them is a mission that can stretch you quite a bit.

But then, remember Buddha, who discovered pain and suffering in his world. He then found a way out of this pain and suffering for himself and others.

So, if you decide to attempt this Meditation, you must be able to accept as your responsibility the good and the bad. This Meditation does not allow for the separation of the creator into a good God and a bad devil that are the cause of good and evil respectively.

**47. Dance with abandon. Then drop to the ground as if dead and experience the total absence of yourself.**

You can whirl like the Sufi dervishes until you decide to drop to the ground and lie still. For a while, your head will continue to spin. But eventually, you will just lay there and listen to stillness in your mind.

The process of all Meditations is to bring the mind to the end of itself, to exhaust the mind, and perhaps to overload it.

When you dance, give up the notion of a doer who dances. Simply move with continuous motion for a long time, and then drop to the floor or any other horizontal surface, like your bed or a couch.

Another goal of Meditation is to overcome the Ego. When you do something for a long time, the Ego will inject itself and ask repeatedly why you are doing this. It may make you feel like a fool for whirling or dancing around, and it may make you feel so ridiculous that you decide to give in and give up your efforts.

The Ego is like a spoiled child that always wants to have its way. And when it does not have it, your Ego throws a temper tantrum. You must learn to put the Ego in its place. Do not allow it to dictate to you when you attempt to adjust your daily routine for your personal betterment, such as practicing this or any other Meditation.

Enjoy the dance and enjoy the stillness of mind that follows.

**48. When sudden activities shake up your mind, you can find yourself in the Non-State.**

The None-state is a state of continuous wonderment. Any kind of activity can bring about this wonderment, whether you run unexpectedly into an old friend or whether you see an ant crawl across the sidewalk.

All activities are sudden activities when you live in the present. There is only the Non-State beneath all of these activities.

Whatever enters your awareness through either senses or mind, is sitting on top of the Non-State. It does not drown out this Non-State, however. It simply adds activity to it, like waves on the surface of the ocean.

When you are at rest, the Non-State becomes more visible to awareness, in the same way as the depth of the ocean can be seen when the turbulence on the surface subsides.



**49. Focus your attention on a single object. This will bring about the experience of the blissful conscious Self.**

This Meditation is similar to Meditation 36. In the present Meditation, focus your attention on a spiritual object: a statue, a photo, a painting, a drawing, or whatever has some spiritual meaning for you.

Allow the energy of this spiritual object to fill your being completely. You will experience the innate reality of this object, and you will become what this innate reality is, for as long as you keep your attention on it.

During this Meditation, keep your critical mind in check. You will see how many obstacles this critical mind is able to bring up all on its own. In fact, the only obstacle between you and the enlightened state is your critical mind that tells you over and over again that you are imperfect and that you are lacking something.

You are neither imperfect, nor are you lacking anything. Whatever nature has given you in this life is more than enough to make you perfect and complete.

Once you accept this fact, then peace and contentment will set in, and you will be able to enjoy the endless bliss that has been sitting in the storehouse of your soul to be uncovered.

**50. Realize that there is no such thing as a pure or an impure thought. Experience the freedom that comes with this realization. Free yourself from all so-called ethical injunctions.**

All thoughts are simply energy manifestations in your awareness. There is really no difference between a thought and an object that the senses bring to your attention.

Whatever appears in your awareness is a manifestation of the Divine. What is a pure thought? What is an impure thought? Who gave you the authority to determine what is in the best interest of life?

All people act according with their life-given qualities and talents. There is a saying, "To experience happiness, act in a constructive manner. To avoid suffering, refrain from acting destructively."

Following this simple advice, you can quite easily experience happiness in your life. What else would you want from life but happiness and joy?

Therefore, remove some of the religious and ethical burdens that have been put on you by others. Feel the joy that comes as a result, while also living a constructive life and attempting to further all of life.

**51. Bring your feelings into a state of balance. Meditate on the joy you experience in this state of balance.**

This state of emotional balance results when you fulfill a desire. Until this desire is fulfilled, your emotions will continue to fluctuate when you come closer to your object of desire or move further away from it.

You feel anxiety when you move away from your object of desire, and you feel anticipation when you get closer to this object. These fluctuations go on in your emotions until you either attain your desire or let go of it. In both cases, you are bringing your feelings into a state of balance, which results in the experience of joy.

Forget what brought you to this joy, simply meditate on it. Do not believe that either the attainment of the desire or the renunciation of it is the cause of your joy. To fall into this trap is the cause of people accumulating many, many objects or renouncing them in the hopes of finding joy.

Joy comes when your emotional state is balanced and when your mind is no longer filled with wants and desires. Joy comes when your mind is free from them.

**52. Contemplate the empty space that surrounds all objects. This focus frees the mind from the limitations set by concrete forms.**

There are two ways of perceiving sense objects. One is to be aware of the object itself, and the other is to be aware of the space that surrounds the object: the space in which the object appears.

Consider space to be like water. There is only water. Parts of the water get cooled to the point of freezing. When water freezes, it becomes solid ice. Now you have frozen parts of water surrounded by liquid water.

Similarly, space contains minute particles which combine into solid forms. These solid forms exist within space, and space surrounds them completely. In a way, you are only perceiving space, whether this space has a physical form or not.

### **53. Chant one of the many names of God with ecstasy.**

In the same way as starving people chant the name of bread with great force, so chant the name of God in order to satisfy your spiritual hunger.

The concept of God is quite different for various believers. However, the experience of God is very similar. God manifests in the form of peace.

To praise God in an ecstatic way is very uplifting and brings about a great state of bliss. But, as it happens after all peak experiences, stillness will set in. You cannot be ecstatic all the time. Peace and tranquility will enter your mind between those times when you are overwhelmingly blissful.

Ramakrishna comes to mind here. He was most ecstatic when chanting God's name, but he also experienced calm and quiet during other times.

**54. Meditate on the joy you experience when you have truly imbibed new knowledge.**

The more you had been looking for this new knowledge, the greater this joy will be when you imbibe the knowledge. The joy is not so great when the new knowledge is something that you were not very interested in.

Only you know what knowledge you are seeking. Are you seeking knowledge of the Self, knowledge of God, knowledge of the world, or knowledge of how to play the piano?

Whatever knowledge it is you are truly seeking, dwell in the joy you will be experiencing whenever you find it. Do not censor yourself by calling some knowledge “higher” and another “lower.”

The accumulation of any kind of knowledge leads to clarity of mind. Clarity of mind liberates your mind from concepts, beliefs, and imaginations. Joy is the result of this clarity.

**55. Pray to God with single-minded attention. Experience the bliss contained in this prayer.**

God manifests as bliss. When you pray to him or her with one-pointed concentration, then he or she will send you the fruit of your prayer: sweet and fulfilling bliss.

Allow this bliss to penetrate your entire being, mind, body, and soul, and let it carry you to the highest height within you.

After some time of experiencing this highest bliss, it will begin to feel normal to you. You will find that you can be in this bliss with your eyes open or closed, moving or resting, engaged in activity or withdrawn from it.

In other words, your prayer to God in deep concentration results in bringing about a state of bliss that remains with you as long as you want it. Beware of thoughts and feelings that attempt to cover up this bliss. Do not let them diminish it. Use your subtle willpower to keep them at bay.

However, if you find yourself pushed or pulled back into the world of worrisome thoughts and attached feelings, use your mental powers and reestablish your connection with God through concentrated prayer.

**56. Breathe in with the sound of HAM and breath out with the sound of SA. But, be the witness of HAM and SA. Live in the space where the Non-State naturally exists.**

This is a powerful and highly energizing Meditation. (Any breathing exercise has a stimulating effect on your energy body).

In this Meditation however, you are using your attention to focus neither on the breath, nor on the two sounds of HAM and SA (the natural sounds of the in-and out-breaths). Instead, you are focusing on being the uninvolved witness of HAM and SA as well as of the space between the in-breath and the out-breath.

In a way, it is a bit difficult to intentionally create the two sounds and to witness them at the same time. Therefore, I would suggest that you simply listen to the sound of the breath coming in and going out, without using the HAM and SA sound.

So, the Meditation then is this: Be aware of the sound of the breath coming in and going out, and be aware of the still space between the two breaths.

The breath swings back and forth, like a pendulum. And there is a moment when the movement stops. That is the still moment between the breaths. Any time there is stillness of breath, the mind also becomes quiet and the naturally blissful Non-State emerges.

Focus on this Non-State until it completely swallows you up, and you find yourself in freedom.



## **57. Meditate on the joy of victory. Do not gloat!**

Victory dances are the rave at the moment in some professional sports, and oftentimes they appear to border on gloating.

Any time you complete something successfully, you should feel the joy of victory. There is no reason, however, why you should be overly proud of your achievement.

Compared to the accomplishments of life, even the highest you can achieve is just a drop in the bucket of this infinite creation. Give thanks to life for having given you your abilities. Be thankful that you are alive and are able to use your talents in the furthering of this creation.

The joy you are experiencing when you successfully fulfill a task should be felt in a spirit of service with the knowledge that your accomplishment will make this world a better place for others. The Taittiriya Upanishad says that “Brahman is Joy.”

## **58. Meditate on the joy of moments of perfection.**

Do not go looking for moments of perfection. Become still within yourself, and see that this moment is perfect already. Nothing can be added or subtracted from this moment to make it more or less perfect. It simply is perfect.

Once you have accepted this fact, then feelings of deep joy will naturally fill you. I purposely did not say that the feelings will fill your mind because by “you” I mean the underlying awareness that you fundamentally are.

Joy will fill you when you see perfection all around and within you. Your thoughts are perfect. Your feelings are perfect. Your body is perfect. Your surroundings are perfect and all of creation is perfect.

In Genesis, Chapter 1, after God had finished the creation, he looked at every part of his creation. And he saw that it was good. This goodness has not disappeared; it just got somewhat hidden. This underlying goodness is what I call the perfection of creation.

See the world as perfect. See God as perfect. See yourself as perfect and experience the joy that comes with this realization. Make it a lasting realization. Do not have a one minute realization and remain the other twenty-three hours and fifty-nine minutes of your day stuck in agony and doubt.

**59. Hold back the tide of your memories and the tide of worries about the future. Be joyful in the space between the past and the future: this moment.**

Realize that all thoughts and feelings in your mind can only be present thoughts and feelings. You can never have a past thought or a future thought. Whatever occurs in your mind is always occurring in the moment, whether you are thinking about the past or are contemplating the future.

Do not become nostalgic when dealing with the past, and do not become apprehensive when dealing with the future. All you need to do is be aware of your thoughts and feelings. In this awareness is the freedom of the moment. In this awareness is the joy of the moment. In this awareness is the liberation from the confines of the mind. That is the goal of your Meditation.

## **60. Meditate on the notion that your body is filled with void.**

Look at your body. You can only see the outer layer of its skin. Now imagine that there is complete nothingness under this skin, from head to toe. When you look at your body, either directly, or in a mirror, tell yourself that it is only a shell and that there is nothing that fills that shell.

There exists only void inside of you. This contemplation brings you to the absence of yourself. It brings you to the question “where am I?”

There may arise in you a great fear of disappearing and being swallowed up by this great void. This is only natural, since your sense of self, the Ego, is resting on identification with your body. Now, that the body is almost gone with the exception of the thin outer layer of skin, your Ego is in utter fear of also disappearing.

This Meditation brings about your separation from identification with your body. This separation will bring you to the freedom in awareness. Always remember that awareness is the uninvolved witness of everything. Awareness will always be with you.

## **61. Meditate on the notion that the universe is filled with void.**

The universe is as vast as you allow it to be in your mind. However, it will always be vaster than your present state of mind.

Just by thinking about the immensity of the universe, you are feeling expanded. Now visualize that this vastness you are experiencing is completely filled with void. There is nothing in this void that has any substance whatsoever. The endless void fills it all.

There always has to be a witness to any perception. Who is the seer of this void? This void exists in your mind and is seen by your awareness. Therefore, allow your mind to come to a place of complete emptiness and be aware of it.

Listen to your empty mind and find yourself in the blissful state of freedom from your mind.

## **62. Meditate on nothingness in a cemetery.**

This Meditation on nothingness can also be performed after a loved one has passed away and feelings of emptiness begin to envelop you. When the life force has left the body, only an empty shell remains.

Together with feelings of emptiness, feelings of loss and grief also come up. However, loss and grief exist because you were deeply attached to the departed person. These exist on the emotional level and will diminish over time.

The feelings of emptiness will always be there, because the nothingness that was generated by the absence of the beloved person will always be the same. A person either exists, or he or she does not exist.

Meditate on this feeling of nothingness, of absence. Experience the witnessing awareness that underlies this feeling.

### **63. Meditate on the miracle of the existence of creation.**

Remove all notions of a purpose about this creation from your mind. There is no purpose, and there is no creator. Once you have gone beyond the concepts your mind generally presents you with regarding this creation, you are able to look innocently at it.

And what do you see? You see miracle after miracle. You see a planet that is spinning on its own axis while orbiting round a glorious life-giving sun. You see the miracle of seeds so that life-forms can continue to propagate.

Just because life exists now is no guarantee that it will last forever. We must open ourselves up to the wonders of life at this moment because another moment may never come.

#### **64. Meditate on the experience of physical pain. Find the witness behind the pain.**

This Meditation is getting harder and harder to practice because we humans have become more and more skittish about the experience of pain. Painkillers are probably used more than any other kind of drug in our society.

The duration of the average pain is getting shorter and shorter as access to pain-reducing medication is made easier. However, some of us are experiencing long-term pains that are not easily helped with today's medications.

I do not wish any kind of pain on anyone, either physical or emotional. But if you are subjected to pain, then learn to find the witness beyond the pain. Learn to detach yourself from your body and mind. Dwell in a safe place beyond it, in freedom and blissful awareness.

But, do not attempt to manufacture pain like the ascetics of old by torturing their bodies in order to overcome the tendencies of the flesh. Also, do not regard pain as something “bad” to be avoided at all cost. Pain does have a message that you must listen to with full attention. Do not suppress pain before you understand what it is trying to tell you.



**65. Meditate on the point of emergence of strong emotions as well as on the point where these emotions subside.**

When strong emotions surface in you, you will most likely be carried away or overwhelmed by them. When the emotions subside again, you may not be interested to notice where they have gone. You either are glad they have passed, as in the case of upsetting feelings, or you are sad that they are over, as in the case of pleasant feelings.

However, it is good to learn to witness your feelings at any point along the spectrum from their beginnings through their peaks and when they subside.

It is often easier to practice this with pleasant feelings, as we have this inherent tendency to want to avoid unpleasant feelings. But, as long as we try to push any feelings aside, we do not live as fully integrated beings.

Only in the pure witnessing state can you observe all feelings, whether they are just beginning, have their peaks, or are subsiding. This witnessing state is the best observation point for all feelings, pleasant or unpleasant.

**66. When finding your attention being pulled toward sense objects, turn your attention within and experience the freedom from attachments.**

Just say “no” and turn within. Practice this with any pull you experience toward any sense object. Practice this especially with objects that you are strongly attached to even against your innermost convictions. For example: any sort of unhealthy addiction could be against your innermost convictions.

Say “No, I want to give this up” and experience the turmoil and pain that goes with the refusal to give in. All attempts to become free from attachments are painful. But, they will lead to liberation. You are not your attachments. Be the witness of your attachments.

Even if you have failed many times before to give up your attachments, there will come a time when life provides you with the means of escape. Grab it with both hands when it appears.

In Meditation, you will be faced with the giving up of all your attachments, whether large or small. This will be extremely painful to endure. After you have gone through this ordeal, you will end up in the valley of peace where you exist in utter freedom in the Self.

## **67. Meditate on the question, “Who am I?”**

This is the main question on the spiritual path according to Vedanta. It is important to meditate on this question, not just to think about it. When meditating on it, you may begin by answering it with your first name. “I am so and so.” (Use your given name.)

Then deeply meditate on this being that is represented by your name. Who is this person? What are your likes and dislikes? What are the things you accept, and what are the things you reject? Since this name is probably the name your parents gave you, your impression of this person most likely goes back to your childhood. Really understand all that this person is.

Now add your last name to the equation. This is a bit easier for males than it is for females. If you changed your name when you got married, how does that name change affect your sense of identity?

Really meditate on your sense of an entity based on your name(s). See clearly who you are. Don't avoid the dark areas of your mind. Allow the beam of enlightenment to shine into every corner of your mind. Learn to fully accept yourself. Be who you are.

Once that is accomplished, become aware of the witness that is perceiving this whole process. This witness is the underlying awareness of your existence. Shift your attention from the thoughts in your mind to the expanded and peaceful feeling of the underlying awareness. Allow this expanded feeling to completely penetrate your being. See that the answer to “Who am I?” is really most clearly and convincingly found in the state of unlimited awareness.

**68. Meditate on the fact that knowledge and you merge the moment something becomes known.**

When knowledge and you merge, only the bliss of the moment remains. This is the conscious moment, the moment of recognition, or the moment of knowing.

As long as you and the knowledge are separate, no true knowing can exist. Second-hand knowledge is something that has not been completely imbibed by the student.

What is to be known becomes one with you, and only blissful awareness remains. In a way, knowledge gets burned up in you and makes you the embodiment of this knowledge.

One can also say that the seed of knowledge has sprouted in the being of the student and that the knowledge has now become a living, breathing entity. New life has been breathed into the knowledge. It has been given a life extension, and you have been freed by it.

## **69. Meditate on the Guru's command.**

The spiritual path is impossible to travel without a proper guide in the form of the Guru. This Guru is your personal spiritual mentor.

What makes the Guru your personal spiritual mentor is his or her ability to affect you deeply on a spiritual level. There is something in his or her behavior, words, actions, or explanations that strike a deep chord in you and stimulates real change in your life. The Guru knows how to direct you to the state of freedom that is awaiting you on the other side of your attachments.

You may meditate for a long time without the Guru's guidance, using a method of your own choosing. But you cannot overcome your own limitations in this way. Help in any endeavor comes only from outside of you. The same is true on the spiritual path.

You may be able to see your own shortcomings, but you still need a pointer toward the means to overcoming them. That is what the Guru does. He or she points out to you personally what you must do to become free from your mental and emotional attachments so that you can enjoy true spiritual freedom.

This freedom is the gateway to your inner bliss. This freedom is the realization that you are the unencumbered blissful conscious Self. This is the state of liberation, the state of Brahman, the Non-State, and the presence of God.

## **70. Meditate on the Guru's form.**

This is the easiest method of attaining liberation. By identifying with the person who is liberated himself or herself, you can find your way into liberation. This method was known to all the mystics. Jesus said that one can only come to the Father through him. Krishna said that He was the way.

To meditate on such a liberated person is very special and delicate. Nowadays, people do not like to worship other humans. People want to use techniques and verifiable methods to progress on most spiritual paths.

However, the way I read the Book of Genesis, God created humanity in his image. And if I want to worship God, it would not be wrong if I worshipped another human being who displays godly qualities. If I desire to be with God, then the company of godly people is as close to fulfilling this desire as I can come here on earth.

Therefore, meditate on a godly person and be in the company of the divine.

## **71. Meditate on the flame of a candle.**

Place a candle at about arm's length distance in front of you at approximately eye level. Trim the wick so that the flame is between one-half inch and one inch high. Make sure it burns steady without flickering.

Look into this steady flame for a while. Then close your eyes and wait for an image of the flame to appear behind your eyes, in your mind's eye. Keep your attention on this after-image of the flame for as long as it is visible. It may change shape, color, or location.

Feel your mental energies concentrate on this singular point in your mind. When the image has completely disappeared, open your eyes and repeat the process. I would say that twenty minutes are enough for this exercise because it involves looking periodically at a bright light. (Use common sense as with everything else in life).

You can expect an improvement in your ability to concentrate when you practice this Meditation regularly, which ideally is once a day in a dark environment.

This deepened concentration can then be used to more easily discriminate between the real and the non-real, between Maya and Brahman.

It can also be used to separate the causeless bliss from the apparent causes of bliss, namely objects of desire.

## **72. Meditate on the absence of an object.**

Now you perceive it; now you don't! That is the essence of this Meditation. This Meditation can be done with any of the five senses, but the easiest one is probably the sense of sight.

Place an object in front of you so that it is clearly visible. A small item placed on the table would be practical. Look at it for a while. Really take it all in. Feel its presence within you. Then close your eyes, and with one hand take the object and place it out of sight.

Now, open your eyes again. Look at the place where the object had been. Now you perceive the absence of the object. Everything else on the table is the same, with the exception of the one area where the object had been.

Can you feel how you are missing it? Your mind is telling you that there is an absence of something. Concentrate your attention on this feeling of absence, and let your mind be filled more and more with it.

A certain amount of sadness may arise in your mind, sadness about the absence of the object. Don't let your mind spoil this experience by telling you that the object is not really gone, that it was you who moved it to its new location. Do not overanalyze this Meditation. Simply dwell in the wonder of: "Now you see it, now you don't."

You can also meditate on the absence of a person that used to be close to you. Do not so much regret that the person is no longer in your presence but just be aware of his or her lack of presence in your life. Meditate on this absence and not on the desire to have that person with you again.

This Meditation will help you give up your attachments to external presences that are often simply crutches used to keep your sense of self-importance intact.



### **73. Meditate on the absence of all activities, mental and physical.**

This is a wonderful Meditation that you can do right before going to sleep. In this Meditation, you separate yourself completely from all activities of body and mind.

You simply do not allow yourself to get involved in any of their activities, physical or mental. This sounds easier than it is at first. But after a short practice, you will experience the benefit of this Meditation, which is the realization that neither body nor mind has any control over you. You can will your attention away from them both to a state of pure witnessing awareness.

In this witnessing awareness, you are experiencing the freedom from bodily sensations and mental stimulation. This witnessing state is a state of peace and tranquility. You can remain in it for as long as you like. You do not have to move out of it for anything.

However, you will see that thoughts, feelings, and body sensations are intruding into this pure witnessing state and begin to get you involved in their mental and physical realms once more. You have the choice of either letting them pull you out of this pure state or not.

Use your subtle will to remain in this state for as long as you can, without neglecting your responsibilities in life. To neglect any responsibility one has been given by life is like neglecting a call by God for assistance with this creation.

#### **74. Meditate on non-movement or stillness, while moving, walking, driving, and so on.**

When moving along at a constant speed, feel the stillness that comes from moving effortlessly.

The world is passing you by as if you were on a treadmill and the scenery changes around you. You feel as if you were in an early motion picture where the backdrop simply rolls by.

Feel the stillness. Feel the freedom from mental/emotional involvement with your activity. You are the aware witness behind the activity of your body. You are the occupant or the inhabitant of your body. The body acts independent of you, automatically, without the need of input from you.

This freedom is wonderful. It is blissful. In the beginning, you may be at a loss as to what to do with the feeling of freedom and emptiness that you now have at your hand. Do not fill this empty space with music, TV, texting, or any other mind based activity.

Every time you experience freedom from the pressures of daily life, enjoy it fully. Both, freedom and pressure need to balance each other out. Too much freedom leads to boredom and involvement in unproductive and even destructive activities. Too much pressure leads to too much stress, and to emotional, and ultimately physical discomfort.

## **Part Two: Questions and Answers**

### **How does one meditate so that one makes the fastest progress toward enlightenment?**

The fastest progress is made when you are completely open to all that occurs in Meditation. Your intent to meditate is the catalyst that propels you along the path of Meditation. With “intent to meditate,” I mean the intent to look deeply within yourself, to look for the hidden spark of light within your being. When you have found that spark, make an effort to blow it up until it is a raging fire, consuming all your shortcomings and purifying your mind from within.

### **What is the biggest obstacle during Meditation?**

The biggest obstacle during Meditation is the threefold notion of a meditator, the process of Meditation, and the idea that something other than you can be attained through Meditation. Just put your thoughts aside and allow the energies of the Meditation to fill you completely. Then you will experience freedom from the limiting mind, and the purity of your soul will be revealed. This soul will be realized as your innermost Self.

### **Where does the need to meditate come from?**

The need to meditate arises out of the hunger of your soul for satisfaction. When you neglect the needs of your soul, then it searches for a way to make you aware of this neglect. When you feel dissatisfied with your material accomplishments, that is when the soul whispers its longing for satisfaction into your mental ear. Let those who have ears

hear this whisper and follow it to the heavenly abode of complete inner bliss.

### **What makes one choose a particular meditative exercise over another?**

You may experiment with different meditative methods until you find one that you are most comfortable with, or that you find most attractive. Your likings are different from the likings of other people, so it is important to listen to your own inner voice for guidance when choosing your Meditation.

Do not attempt to get results through a particular method just because someone else told you about all the great things that will happen through it. Be your own judge when doing anything in your life, including finding a meditation method.

### **What should I focus on during Meditation?**

In Meditation, you should focus on your Meditation, nothing else. Keep your mind focused. Keep it free from any intent that will lead you away from your one-pointed concentration. Meditation is its own country, its own sacred place where you roam with delight and enjoy the rays of the blazing sun of eternal bliss. The highest state you can get into is the state of blissful Meditation where all differences and obstacles have disappeared and where you feel as free and as light as a feather, yet as solidly grounded as the Himalayas.

### **What should I not focus on during Meditation?**

During Meditation, do not focus on anything unrelated to your Meditation. Be concentrated. Be focused and do not attempt to achieve a particular state of mind. Meditation is not a

mental control game; it is a listening to the needs of your soul.

**Are group Meditations necessary to advance on the spiritual path?**

No, they are not necessary. You may get involved with them, if you wish. If they help you become more concentrated and more vigilant in your efforts, then by all means, meditate in a group.

**Are there environments that can help to meditate better/deeper?**

Generally, quiet environments will help your Meditations. However, you can meditate anywhere at any time and under all circumstances. External influences do not reach to the center of your being where true Meditation takes place.

**Are external Meditations as valuable as internal Meditations?**

External Meditation is the realization of the eternal bliss that exists in all of the impressions that your outer senses bring to your attention. Internal Meditation is the realization of the eternal bliss that exists in all of the impressions that your inner mind brings to your attention.

Both kinds of Meditation lead to the experience of eternal bliss. There is no difference between external bliss and internal bliss. It is the same bliss.

**What about Meditation with eyes open or eyes closed? Which is better?**

Whatever Meditation brings you to a state of completely and utterly fulfilling bliss is the best Meditation, whether you are performing it with your eyes open or closed. What is important is the goal, which is the conscious experience of your blissful soul.

### **Is proper breathing an asset to proper Meditation?**

Your breathing will adjust itself during Meditation. Do not force a particular pattern onto your breathing. Breathe naturally and allow for the forces of Meditation to regulate the breath without your interference. Observe the breath and listen to your thoughts as the uninvolved witness of a natural process.

### **What is the best posture (asana) for Meditation?**

The best posture for Meditation is one that you can hold indefinitely. When you meditate, do not set yourself a certain time limit. Time limits are completely contrary to the process of Meditation.

If life desires your participation in other activities, life will make itself known to you. Do not worry about that. When you meditate, meditate with full concentration and full awareness. Do not keep anything in your mind that distracts you from your Meditation.

However, if you know, for example, that you have to pick up your child from school in a little while, fully meditate on this event. Make this event your Meditation. See the bliss in it. Experience your conscious Self fully in it. Love the event. Love your child. Love yourself. There is nothing distracting about this event. Take the event as an aid for your Meditation.

## **Should one meditate in seclusion in order to make the best possible progress?**

There are certain times during your Meditation practice when external stimulations are annoying to you and keep you from going deeper into your Meditation. When that is the case, find a place where you can meditate more deeply. However, all the expressions of life are pointers toward the conscious Self, which is the goal of your Meditation.

Even if you are sitting in seclusion, the buzzing of a fly can make you so upset that you jump up and chase the little creature around the room. The more quiet your surroundings are, the more you notice sounds that are usually covered by the everyday noises around you—for example your breath and your heartbeat. Even those you could find annoying if you attempt to go deeper into your Meditation.

Therefore, it is better to let your environment do what it does, and you focus on your Meditation. Someone once said to keep your attention on the conscious Self, even if your head is about to be chopped off. This shows the seriousness that this spiritual teacher attaches to the attainment of the state of liberation. People are the crowning achievement of creation, and the experience of the conscious Self is the crowning experience of life. The whole purpose of life is to create an organism that is capable of this conscious experience. Once you have it, what more is there to life, what more can you achieve, what more desires can you satisfy? Once you have the highest in your hand, you do not throw it away again.

## **What books are a help with Meditation?**

Meditation connects you with the deepest source of fulfillment within you. This source is pure awareness that sparks itself into the experience of blissful consciousness. This consciousness is your goal in Meditation. Any book that keeps reminding you of this goal is a valuable asset for you.

**Is there a way to prepare for Meditation, so that I do not spend valuable time during Meditation getting into the proper mindset?**

The best way to prepare for Meditation is to never leave the state of Meditation. Always remain in this state of blissful and one-pointed awareness. This state is also called the glance of the Guru. Always remain in the glance of the Guru. That is the path to liberation, the storehouse of fulfillment, and the attainment of endless bliss.

**Is love an important ingredient in Meditation?**

Love is an important ingredient in anything you are involved with. Without love, you cannot properly function in life. Love connects you to your surroundings. Love brings forth your best qualities. Love is truly essential in all your undertakings. Never neglect love. Never feel that love is unimportant and that it is a waste of your valuable time.

**Is the repetition of a Mantra valuable during Meditation?**

It can be. It all depends on your intent when repeating the Mantra. Is your intent to allow the Mantra to free you from all your attachments? Or, is your intent to use the Mantra as a weapon against others, to gain control over others, to make yourself superior to others?



Only when you let the Mantra fill you without reservations from head to toe with its energies can it be useful in helping you make progress toward liberating yourself from the limiting influences of your emotional and conceptual mind.

### **Is the contemplation of a Mantra useful to get into a proper meditative state?**

Contemplation of a Mantra would indicate to me that you are contemplating the meaning of the Mantra. Let's say you are using the name Rama in your Meditation. Rama was considered an incarnation of Lord Vishnu. When you contemplate the name Rama, are you contemplating Rama's life? Are you contemplating the heroic deeds this warrior king performed as described in the Ramayana?

Contemplation usually takes place in the realm of the mind and may lead to a devotional or otherwise emotional state of mind. Devotion can help you overcome your small-minded selfishness, if it is strong enough. If you see yourself as the servant of the Divine, then you can find liberation through devotion.

Liberation simply means overcoming the notion that you are a powerless person who is performing individual deeds without understanding why. When you are liberated, you see yourself as an interconnected entity that is responsible for everything that happens in your life. After liberation, the notion of "others" who are doing things to you vanishes, and you find yourself alone in complete nakedness as the creator of your universe, surrounded only by your own energies.

### **What is a good time during the day to meditate?**

Any time you are called upon to meditate is a good time. When your inner voice asks you to look within, then follow this voice fully. Do not put off meditating until some later time. There may be no later time. Meditate now and revel in the bliss of your conscious Self.

### **What is the best way to learn how to meditate?**

The best way to learn how to meditate is by doing it with all your heart. Really delve deeply into the process and find the secret that has been hiding inside your being. Swim in the bliss of your conscious Self. Go deeper and deeper inside yourself and enjoy the beauty that awaits you there. Thank life for all that it is giving to you, and thank life for having made you into the conscious entity that you are. Say “Thank you,” and allow yourself to be drenched by wave after wave of the sweetest bliss.

## **About the Author**

I started meditating on my own around the age of twelve or thirteen. Over the years I followed various spiritual teachers and studied various systems. When I was thirty-six years old I experienced the true nature of the Self. Ever since then, I have written about the means of attaining this blissful and ever-fulfilling experience. All my spiritual books point in only one direction: towards finding and maintaining the pure state of the conscious Self: Sat-Chit-Ananda.

## **Other books by Christian Karl**

**List of my current ebooks available at various online ebook sellers:**

### **1. Journey of the Soul – The Art of Meditation**

Contains autobiographical information from my early years to the time I attained liberation, seventy-four Meditations to practice the state of Being, together with some Q&A's about spiritual subjects, and a number of short essays about some of the insights I gained while on the spiritual path.

### **2. LISTENING – The Art of Self-Inquiry**

Contains Q&A's about spiritual subjects, a number of contemplations on various subjects, and a number of short writings about my insights.

### **3. Living in the Infinite Moment**

Here you find are mostly inspirational poems and prose that came about as insights I gained while contemplating various subjects.

### **4. The Ashtavakra Gita**

This is a wonderful ancient sacred Hindu text that really speaks to my heart. It contains wonderful insights and great starting points for deep and transformational meditations.

### **5. The Bhagavad Gita**

I have always felt that anyone who has gained deep insight into spiritual matters needed to master the Bhagavad Gita and add his/her own comments to this ancient scripture. This is a transformative text containing the knowledge of detachment.

**Connect with Jnani Christian Karl**

**The best way to connect with me is through my blog:**

**Click on the link to take you to my blog: [Light on a dark path](#)**

## **And Finally:**

Thank you for the time you have spent with my writings; and thank you for your interest in meditation. Please continue to deepen your involvement with consciousness. There is really nothing else in life that holds more promise for fulfillment and happiness. Be well!

Sincerely, Christian Karl